

Comparing Myself With Other People, Part 3 - Romans 3:19-20 – July 31st, 2011

- Today's teaching is part three of a series that we started three weeks ago titled; "Comparing Myself with Other People."
- The Apostle Paul has been confronting this Jewish constituency in Rome, who had been comparing themselves with the Gentiles.
- This was causing serious problems for all of them, three of which we've seen up to this point, beginning in verse nine with the first one.

1. I will see myself as better than others (Verse 9)

- Paul rhetorically asks, then answers the question, by way of conclusion, that Jews are no better than the Gentiles because both are under sin.

2. I will see myself as a good person (Verses 10-12)

- Paul quotes scripture saying; no one's righteous, or understands, nor seeks God. All turned away, are worthless, and no one is, or does good.

3. I will see myself as someone I'm not (Verses 13-18)

- Paul describes their self-deception in graphic detail. He likens how God saw them through His eyes to why there's no fear of God in their eyes.

4. I will see myself as being owed something (Verses 19-20)

(19) Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. (20) Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

- v19 Here Paul says that whatever the law says is to those under the law so that every mouth is silenced and the whole world held accountable.
- v20 He says no one will be declared righteous in God's sight by observing the law, rather, it's through the law that we become conscious of sin.
- Paul was well acquainted with what came packaged under the law namely, the owed reward of righteousness vis-a-vis observing the law.

- When I compare myself to other people, seeing myself as a good person, someone I'm not, and better than others, I'll think I deserve better.
- When I don't get what I think I deserve, I begin to complain because I see myself as being owed something, by virtue of who I see myself as.
- Conversely, when I compare myself to the perfect righteousness of Jesus Christ I realize I'm owed nothing, and am silenced about everything.

- The connection between Paul in Romans, and Moses in Deuteronomy, is utterly profound, and provocative, in how God does the same thing.
- In chapter 9 Moses tells the Israelites why God dispossesses the Promised-Land of nations who were greater and mightier than the Israelites.
- He tells them why He's doing it, by saying why He's not doing it. God does it not for the Israelites righteousness, but the nations wickedness.

- Not only do they need to understand, it's not because of their righteousness, they also need to understand the extent of their unrighteousness.
- Moses reminds them that they're a stiff-necked people in how they complained about anything, thinking that God owed them everything.
- He does this by recounting the Israelite's unrighteousness and not the other nations wickedness, and by doing this, silences their complaining.

- He tells them of how, after 40 days and nights of fasting, he comes down from Mount Sinai because of God's anger for their unspeakable sin.
- The Israelites gave up on God and Moses when they didn't believe he was coming back as he promised so they made themselves a new god.
- When Moses sees the golden calf he becomes angry and throws down the tablets of stone, with the commandments of God and breaks them.

- The stone tablets are broken, as God's law was broken, and this is what God, through Moses, needed to show the Israelites under the law.
- So too is this what the Apostle had to do. God through Paul needed to show the Jews in Rome, that under the law, they've broken the law.
- When we see that, and realize that, we are all unrighteous at Mount Sinai, we will then come to the only One Who is righteous at Mount Zion.

Hebrews 12:18-24 NIV You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; (19) to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, (20) because they could not bear what was commanded: "If even an animal touches the mountain, it must be stoned." (21) The sight was so terrifying that Moses said, "I am trembling with fear." (22) But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, (23) to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, (24) to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

- The writer of Hebrews compares their Mount Sinai with our Mount Zion and draws some interesting parallels between them then; and us now.

Mount Sinai	Mount Zion
They came to this mountain	We come to a different mountain
Was the Old Covenant	Is the New Covenant
God's Law	God's Grace
Condemnation	Salvation
There was fear and terror	There is love and forgiveness
Was in a dry and desolate desert	Is in the city of the Living God
Was earthly	Is heavenly
Only Moses could come and meet God	An innumerable company comes as a general assembly
There were guilty men in fear	There are just men made perfect
Moses is the mediator	Jesus is the mediator
Ratified by the blood of animals	Ratified by the blood of God's precious Son, Jesus
Excluded people with barriers	Includes people because the barrier has been torn
Meant death	Means life